



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

emphasis on *spirituality, freedom, and love* as John does.—WM. R. SCHOEMAKER.

Christianity and Paganism in the Fourth and Fifth Centuries. By Ernest N. Bennett. (London: Rivingtons, 1900; pp. viii + 75; 2s. 6d.) In this small volume the author sets forth in a clear and orderly way the causes which retarded the overthrow of paganism, the coercive measures employed against it, its own inherent weaknesses, and the fitness of Christianity to take its place. The history is traced from the accession of Constantine to the fall of Rome. The footnotes cite the authorities upon which the statements in the text are based.—*John Wesley.* By Frank Banfield. (Boston: Small, Maynard & Co., 1900; pp. xvi + 128; \$0.50.) This pocket volume is one of "The Westminster Biographies" series, and admirably sets forth the leading events in the life of the man who above all others was providentially chosen, in the eighteenth century, to lift the English-speaking race "out of the paganism in which it was wallowing." It is a lifelike portrait in miniature of the greatest figure in the Evangelical revival.—*The American in Holland: Sentimental Rambles in the Eleven Provinces of the Netherlands.* By William Elliot Griffis. (Boston: Houghton, Mifflin & Co., 1899; pp. ix + 403; \$1.50.) We have two other volumes on Holland from the pen of Dr. Griffis, more serious in tone than this chatty account of his wanderings through the Dutch provinces. Sincerely admiring the country, its people, and their history, his impressions are always favorable and his sentiments laudatory. The last three chapters are given to an interesting description of the inauguration of Queen Wilhelmina, at which the author was present by special invitation.—*Religious Thought and Scottish Church Life in the Nineteenth Century.* By Walter Ross Taylor, D.D., Moderator. (Edinburgh: Oliphant, Anderson & Ferrier, 1900; pp. 75; 1s., paper.) These addresses were delivered at the last meeting of the Free Church General Assembly, on the eve of the union of that body and the United Presbyterian Church. The first address treats of the influence which recent discoveries in science, the theory of evolution, and biblical criticism have had on the Christian conception of divine truth. It is conceived in a spirit of reverent inquiry and believing confidence, hopefully recognizing all new discoveries as "fresh vistas which faith may traverse." The address on "Scottish Church Life" reviews the progress made in life and work, in the spirit of unity, activity in missions, improvement in worship, with special reference to the history

of the Free Church. The address on "Learning Liberality" is a glowing account of the workings and increase of the sustentation fund since the memorable secession in 1843.—*The Evangelical Succession*; or, The Spiritual Lineage of the Christian Church and Ministry. Being the twenty-ninth Fernley Lecture, delivered in London, July, 1899. By Thomas F. Lockyer. (London: Kelly, 1899; pp. 154; 2s. 6d.) We have here twelve lectures on the Fernley foundation, which take their cue from the fundamental tenets of Anglican high-churchism. The evangelical succession is set over against the so-called apostolical succession. The righteousness of faith, the priesthood, sacrifice, remission of sins, confession, spiritual heredity, and kindred topics are treated in contrast with such Tractarian and Anglo-Catholic ideas as the divine authority of the church, the effectiveness of regeneration in baptism, the real presence in the bread and wine, the sacrificial character of the eucharist, the power divinely committed to the priesthood to absolve sin, etc.—ERI B. HULBERT.

Zinzendorfs soziale Stellung und ihr Einfluss auf seinen Charakter und sein Lebenswerk. Von Theodor G. Schmidt. (Basel: Adolf Geering, 1900; pp. 108; M. 1.20.) The author states frankly that his treatise is not the product of original research. Nevertheless, it is important for the student of Zinzendorf and the movement which he guided. It shows that Zinzendorf never escaped from the consciousness that he belonged to the aristocratic classes, or from the aristocratic habits of his early life, and that the organization of his communities was profoundly affected by aristocratic ideals.—*Sketches, Historical and Biographical*, of the Eliot Church and Society, Boston. By A. C. Thompson. (Boston: Pilgrim Press, 1900; pp. viii+503; \$2.) Dr. Thompson became pastor of the Eliot Church in 1834, and is still connected with it. From the beginning he has kept memoranda of the principal events and the remarkable characters in his parish. This memorial volume is produced, therefore, from documentary records. It is what the history of a church should be, painstaking, accurate, sweet, and full of anecdotes which recall the comedies as well as the tragedies of the past. Dr. Thompson takes into the scope of his recollections a wide variety of topics, such as pastoral functions, the Sunday school, the devotional meetings, the deacons, ministerial parishioners, missionaries, educators and writers, lawyers, physicians, artists, deaf-mutes, young men, young women, ministers' wives, ministers' widows, and the children. About these and other themes he